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- Hollingworth, H. L. *The Psychology of Functional Neuroses*. New York: D. Appleton & Co. 1920. Pp. xii + 259. \$2.
- Laird, John. *A Study in Realism*. Cambridge: University Press. 1920. Pp. xii + 228.
- McDougall, William. *The Group Mind*. New York: G. P. Putnam's Sons. 1920. Pp. xvii + 418.
- McDowall, Stewart A. *Beauty and the Beast: An Essay in Evolutionary Æsthetic*. Cambridge: University Press. 1920. Pp. 93.
- Marett, R. R. *Psychology and Folk-Lore*. New York: Macmillan Co. 1920. Pp. ix + 275. \$2.75.
- Sylvester, Janus. *Vom Wesen der Dinge: Ein Bekenntnis zum Geiste*. Erster Band. Wettolsheim, Germany. 1920. Pp. xv + 651.
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#### NOTES AND NEWS

A MEETING of the Aristotelian Society was held on November 8, 1920, Rev. W. R. Inge, Dean of St. Paul's, President, in the chair. The President delivered the inaugural address on "Is the Time Series Reversible?" The cinematograph has illustrated the possibility of observing events in a reversed time order; is it possible that we might actually move through time in a reversed order so that effects would be thought of as causes? If the positions of earlier and later, and of past and future, belong to appearance and not to reality, the real order will be a series, but a series without change and without time. The psychological theory of the "specious present" was criticized and also the scientific concept of cause. In regard to the first it was suggested that our consciousness of the present is our point of contact with supra-temporal existence, and that our tendency to identify this experience with the moving line which divides past from future is an error. Immediacy belongs only to a supra-temporal mode of intuition. With regard to the conception of causation it had been almost driven out of natural science and it would be a good thing if it were driven out of philosophy too. After alluding to the theory of Plato and of Plotinus, he concluded with the view that Time-Succession seems to belong to a half-real world and to share its self-contradictions. We are partly in this half-real world and partly out of it. We are enough out of it to know that we are blind on one side, which we should never know if time were real, and we inside it.